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THE ZEAL OF THE TORIES FOR THE *Church* and *State*, &c.

BRITISH MUSEUM
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THE ZEAL OF THE TORIES FOR THE *Church* and *State*, DEMONSTRATED: WITH A LETTER TO THE HIGH-CHURCH *Clergy*.

LONDON:
Printed for *S. Popping*, at the *Black-Raven* in *Pater-Noster-Row*, 1715. Price 3 *d*.

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The Zeal of the TORIES for the CHURCH and STATE, demonstrated, &c.

ONE would have thought, that the intereſt which the Tories had by tricks, and impoſtures gain'd among the common People of this Kingdom, muſt have been utterly deſtroy'd, when the artifices by which they acquir'd it, ſhould be detected, and their Villanies ſet in ſo clear a Light, that their blindeſt followers muſt have ſeen, that their deſigns were directly contrary to what they repreſented them to be; and that the Perſons they had favour'd, as *lovers of the Church and Conſtitution*, aim'd at nothing but the entire deſtruction of both; this I ſay any Reaſonable Body would have expected, ſhould have been the Effect of laying ſo plainly before the Eyes of the whole World, that uninterrupted Scene of Treachery, which was carried on for the ſpace of Four Years, and of the Conduct of that Party ſince the King's happy Acceſſion to the Throne.

But

But 'tis with equal concern, and amazement, that I confeſs the contrary has happen'd, the Charm ſeems rather to be ſtronger, and the Infatuation encreas'd, notwithſtanding which, and the little proſpect I have of ſucceeding, I can't help Addreſſing my ſelf to my Countrymen, and endeavouring (as far as in me lies) to prevent their Deſtruction, as I would endeavour to hinder a frantick wretch from leaping out of a Window, tho' I had little hopes of being ſtrong enough to hold him.

The two points by which the Tories endeavour'd to, and did in a great meaſure become Popular, were the *Peace* and *the Church*, upon neither of which (after a little examination) it will appear, that they have the leaſt reaſon to value themſelves.

As for the *Peace*, that has been ſo often demonſtrated to be a *moſt Pernicious* one, that I think I need ſay nothing to ſhew People how little they are oblig'd to thoſe that made it; but that Popular cry of the *Church*, is what I ſhall at preſent enquire into.

Religion being really the moſt Glorious, and the moſt Juſtifiable Cauſe any one can Engage in, it is often abus'd, and the Name of it borrow'd, as the moſt ſpecious, to cover

ver the moſt impious Deſigns, but ſurely it never was more groſsly, more impudently abuſ'd than it is, when the Tories pretend to be the only Friends, or indeed Friends at all to the *Church* of *England*, and accuſe the *Whiggs* of being its Enemies.

This notion the *Jacobites* diligently ſpread throught the whole Kingdom, and the beleief that it met with among the Mobb, gave them great encouragement, for it was not to be doubted, but thoſe who could be brought to believe, that the *Church* of *England* was in danger, from a *Whigg* Adminiſtration, might as eaſily be perſuaded, that it could only be ſecure under a Popiſh one.

Popular Cries, uſed, generally to be contriv'd with an Air of probability, and to be back'd with, at leaſt, plauſible, if not good Reaſons, but this monſtrous Aſſertion is deſtitute of all thoſe advantages, and appears to be entirely worthy of the honeſty and underſtanding of it's contrivers.

I never could hear but one reaſon pretended, why the Church was in Danger from the Whiggs, which was, *that all Church Whiggs were Presbyterians*; this indeed is exceedingly probable, that People who take all the Oaths for the preſervation of *Church* and *State*, who have been bred up all along in the Doctrines of the *Church of England*, and

and who never went to a Meeting in their lives; I ſay 'tis exceedingly probable that theſe People muſt be Presbyterians, tho' they cannot propoſe to themſelves any one advantage by being ſo.

But for fear that, notwithſtanding the great probability of this Aſſertion, any one ſhould doubt of it, they bring a very ſtrong argument to prove it; that is, *that the Diſſenters love the Church Whiggs better than the Toxies*; this is really ſurprizing, that the Diſſenters ſhould love thoſe that are for tolerating them, and allowing them the exerciſe of their Religion, better than thoſe, who, with the true Spirit of the *Devil*, and *Rome*, are for exterminating and deſtroying them.

So extravagant a falſehood as this, could never have paſs'd ſo univerſally, had it not been too much propagated by the High-Church Clergy, whoſe duty is to ſpeak Truth and explain it; and theſe Prieſts of *Baal* are many, but this may be ſaid of Ninety Nine in a Hundred of them, (and I am apt to think every one will find it true in his own acquaintance,) that their Doctrine is not more pernicious to the Peace and Wellfare of the Kingdom, than their Lives are a ſcandal and diſgrace to their Sacred Function, and I may venture to ſay that there is ſcarce one, who has preach'd up the danger of the

Church,

Church, ſince the King's Acceſſion to the Throne, that has not been oftner drunk in a publick Houſe, than ſober in a Pulpit. With theſe Men whoſe *only Godlineſs is gain*, the Church will always be in danger while it remains the *Church of England*, and till Abby-Lands, Auricular Confeſſion, the beneficial Trade of ſaying Maſſes for the Dead, independant Power, and in ſhort, every branch of Popiſh Superſtition be reſtor'd.

If we compare their Lives and Doctrine, with thoſe of the moderate Clergy; it will require no great Sagacity to find out, which are moſt conformable to that meekneſs enjoyn'd by the Goſpel, and which ſo diſtinguiſh'd the firſt preachers of it.

But to conſider it in another light, and which may poſſibly be thought the trueſt to Judge of human Actions by; which of two Perſons moſt deſerves to be believ'd? he, whoſe Doctrine in every point, manifeſtly tends to his own private Power and Advantage, or he who Acts and Preaches againſt both?

This is exactly the Caſe, between the Perſecuting and the Moderate Clergy.

Nothing is more evident than, that the Word Church; in the Mouths of perſecuting Prieſts means nothing but the exorbitant

Power of the Clergy, which, how neceſſary it is to reſtrain, every one that is the leaſt acquainted with Hiſtory, muſt be convinc'd of. For it may be obſerv'd, that Cruelty has always been inſeperable from ſuch an Eccleſiaſtical Government, or from one where the Prince has been chiefly governed by his Clergy.

There never was a Maſſacre, that the Popiſh and High Church Clergy had not a hand in, *for the good of ſome Church or other*, beſides innumerable private Murders, contrived, and frequently executed with their own Hands, and all this pretendedly for the ſervice of the God of Peace and Mercy!

In our own Nation, we have had terrible inſtances of their Cruelty; in two Years of Queen *Mary*'s Reign, *Grindal* informs us, that 800 Perſons were Burnt alive, by Order of the Biſhops. Biſhop *Bonner*, then the moſt zealous man for the Church, us'd to go himſelf to the Priſons, to diſcipline the People in them with Whips and Tortures.

In the ſame Reign, a Woman big with Child, was burnt at *Guernſey*, the Violence of the Flame burſting her Belly, the Child fell out, and was taken up by ſome that ſtood by; but the Dean of that Place, a very Orthodox Man, whoſe Zeal for Religion, made him aſſiſt at ſo Pious a Ceremony,

mony, order'd it to be thrown into the Flames and conſum'd.

I can't help mentioning here, that from the beginning of the Reformation in the Reign of *Henry* the 8th, to the entire eſtabliſhing of it by Queen *Elizabeth*; three Revolutions happen'd, in which Oaths directly contrary to one another were enjoyn'd, and of 10000 Clergy that were then in *England*, 300 never refus'd.

There are many now alive, that have been witneſſes of the Cruelties in the Reign of the late King *James*, who was entirely led by the Prieſts.

It may poſſibly be ſaid that all theſe Things were done by the Romiſh Clergy, which I confeſs; but will any Body ſhew me ſo much difference between the High-Church, and the Romiſh Clergy, as that I ſhall have no reaſon to apprehend equally from them both; for my part I can find little difference in their Doctrine, and leſs in their Lives; let any one conſider the Character of our Father *Francis*, and find out in the Church of *Rome*, any Cardinal, Jeſuite or Prieſt, that equals him in Ambition, Cruelty, and all manner of Wickedneſs; there are innumerable High-Church Heroe of this kind, that are not to be match'd in any other Church whatſoever.

Theſe

These Priests, how much soever they might have a mind to dissemble, the better to deceive, could yet never carry dissimulation so far, as to Preach against Popery, but on the contrary, have always shown a tenderness and regard for it, and many who have had more warmth than discretion, have discover'd Secrets a little too soon; it is not long since some have asserted the necessity of Auricular Confession, and others have hinted at Abby-Lands, tho' I must own they had then a pretty fair prospect, which Providence has wonderfully defeated.

But surely they never shew'd themselves in so fair a point of view, as lately, when a Seminary of Learning and Religion, was turn'd into an Asylum for Rebels and Traytors, and when a gang of the most vile and profligate Papists, were conceal'd and protected at *Oxford*, whose only Merit must be their Religion and their Treachery; and I must say this to the honour of that Fountain of Learning, that it seems to have laid aside the Sin of Hypocrisy, for now the whole study and labour of too many of its Members, are *openly* employ'd to promote Popery and Rebellion; nay such is their Zeal for so Glorious a Cause, that they seem to be desirous to suffer for it, and therefore I heartily wish that those who have it in their Power, will be so good as to gratify them in that particular.

I hope I have now ſhown, what is meant by the Cry of the *Danger of the Church*, and what is the deſign of thoſe who ſpread ſuch a Report; at leaſt I hope that what I have done, may have this Effect, as to make People enquire into the matter themſelves, and not take it upon Truſt from thoſe, whoſe intereſt it is to deceive them.

Upon an Impartial enquiry, it will appear undeniably, that the *Whiggs* have always been the true friends to the Church and Conſtitution; and that they have frequently defended both againſt their moſt dangerous Enemies the Papiſts. And alſo, that under *Whigg* Adminiſtrations, never any Thing in the Service of the Church, even as to the moſt inſignificant Forms or Ceremonies, was ever alter'd, but that the greateſt Care was always had of it's Honour and Dignity, by making only ſuch Promotions in it, as might be truly to it's Glory and Advantage, and not by beſtowing the beſt Preferments in it, upon People, who, either had no Notion of Religion and Vertue, or who, if they had, promis'd to lay them aſide, by way of Qualification.

How different from theſe, have the proceedings of the Tories always been? what have they ever done for the Church? what have they not done againſt it? What did

this

this horrid Conſpiracy tend to, but the bringing in Popery and Slavery; all thoſe who have been already detected in it, are Tories, nor is there one Tory, who is not a well wiſher to ſo Villanous a deſign, but will certainly take this opportunity of owning he had been deceiv'd. and of ſhewing his deteſtation and abhorrence of ſuch Practices, by a vigorous oppoſition.

I think no more need be ſaid to convince thoſe, who would be *Engliſhmen*, *who are their friends*, *and who their Enemies?* and ſurely this is the critical Time of diſtinguiſhing them. It cannot be any longer a Secret, who is an *Engliſhman*, and a Proteſtant, and who not; and may neither be any longer without their juſt reward.

A Letter to the High-Church Clergy of Great-Britain.

Gentlemen,

AS no *Engliſhman* can think of the late Tumults, and preſent Rebellion, without a ſuitable Concern for the impending Miſeries of his Native Countrey; ſo no *true Son* of the *Church* can reflect on the unhappy Share *You* have had in both, but his Heart muſt bleed within him, for the Diſhonour thereby brought on the Church of England. We bluſh at the Charge, but alaſs! cannot refute it, That all the Miſeries the Nation feels or fears, are chiefly owing to *Your* Inſtrumentality, without which, the united Force of Hell and Rome, cou'd never have brought us into the preſent unhappy Circumſtances, the Fire of an unnatural Civil War kindled in our Bowels, perhaps not to be extinguiſh'd but with a Sea of Blood! The Unchriſtian Animoſities between Proteſtants and Brethren of the ſame Church, and the undutiful Behaviour of ſome (who call themſelves Churchmen) to His Sacred Majeſty King *George*, may be ſaid, with too much Truth, to owe their Riſe to that Religious Wildfire *You* have ſcatter'd all the Nation over, and thoſe diſloyal Suggeſtions which have dropt from your Pulpits, which, inſtead of being ſacred to Truth and Peace, have been Engines of Diviſion. By this Behaviour *You* have open'd the Mouths of the Church's Enemies againſt her, and ſtrip'd her of the Glory ſhe once boaſted of, of being *Loyal without Bounds*, and *Obedient without Reſerve*. *Your* untemper'd Zeal has provok'd Men, not to *Love and Good Works*, but to Envy, Hatred,

Hatred, Riots and Tumults, and the ſacred Name of *Church*, has been proſtituted as a Watch-word for Faction and Rebellion. Others may pretend to be the Church's Pillars, but none can diſpute with you, the Honour of being her *Brazen Trumpets*, nor can it be ſaid of you that you have given an uncertain Sound, ſince 'tis plain, your Votaries underſtood it a Charge, and have accordingly prepar'd themſelves for Battle. The Diſſenters of *England* have felt the firſt Shock of their Fury, their Perſons have been inſulted, and their Places for Religious Worſhip laid in Aſhes, by that Irreligious Zeal *You* have kindled in *Your* Hearers, which deſtroys all before it; nor is it to be wonder'd at, after *You* have unchriſtian'd them, that no Regard ſhou'd be had to any thing Civil or Religious that belongs unto them. Never was Schiſm attack'd in ſuch a manner before, our Foreſathers dealt with them as Men, and endeavour'd by Dint of Reaſon to convince their Judgments; but had they been acquainted with our Modern Arguments, what Reams of Paper might have been ſav'd from *Eccleſiaſtical Polity*, *Friendly Debate*, *Miſchiefs of Separation*, and the like? 'Tis to *You* we owe the New Method of Conviction, thoſe *Knock-down* Arguments, which carry with them their own Weight, and may truly be called, *Argumenta ad Hominem*. By Help of theſe a Butcher diſpatches a Schiſmatick with the ſame Eaſe as he kills his Calf, and a Son of the Church, who can *neither read nor write*, is a Match for the greateſt *Rabbi* of them all, who finds himſelf under a Neceſſity of becoming the Church's Convert, or her Victim.

But now Sirs, let me ask you, What End is ſerv'd by this Behaviour towards them? Is it likely to proſelyte one Soul to the Church? or rather does it not tend directly to confirm them in their Diſſent, and ſtrengthen their Prejudices againſt it? Is it likely we ſhould convince Men of our Concern

cern for their Happineſs in another World, by robbing them of what is deareſt to them as Men and Chriſtians, in this? Will they believe you intend to bring them into that Church which enjoyns her Members to *Love their Neighbours as themſelves, to do to all Men as we would they ſhould do to us, to honour and obey the King and his Miniſters, to ſubmit ourſelves to all our Governours, to hurt no Body by Word nor Deed, to bear no Malice nor Hatred in our Hearts, to keep our Tongue from evil ſpeaking, lying and ſlandering*; I ſay, can they ever believe you would bring them into ſuch a Church as this, when they ſee its Members in open Rebellion againſt their Prince, and guilty of the moſt injurious Treatment of their Fellow-Subjects, who differ from them? Nay, when they ſee an Exemplary Life, a ſtrict Conformity to the Church's Rites, and a conſtant Attendance on her Worſhip, if joyn'd with an Attachment to His Majeſty's Intereſt, caunot ſecure a Perſon the Title of a Churchman, but he is branded with the Name of Whig, Republican, Low-Churchman, and ſuch like Terms of Reproach, whilſt the *Debauchee*, the *Traytor*, the *perjur'd profane Wretch*, who in the ſame Breath blaſphemes his God and his Prince, paſſes for a *true* Son *of the Church*, and uſes that ſacred Name as a Charm to defend him in the Commiſſion of the vileſt Enormities, againſt God and Man? Gentlemen, Are not theſe Things likely to encreaſe the Number of Diſſenters, by giving Offence to all Men of Piety or Vertue amongſt us? Or can they make any Profelytes, but ſuch as are a Scandal to the Chriſtian Name? For my Part, as zealous a Churchman as I am, were I to frame my Opinion of the Church, from the Practice of ſome amongſt us, I ſhould renounce her Communion to morrow, and live and die a Proteſtant Diſſenter: For if theſe Things are avow'd, that prophane Proverb ſeems verify'd, *the nearer the* Church, *the farther from* God.

Again; What Reaſon can be aſſign'd for the late Unchriſtian Treatment of Diſſenters, from your Pulpits and elſewhere? Have they offended againſt Church or State? the Law is open, and the Remedy eaſie. Some of *You* indeed told us in the *laſt* Reign, *that the* Diſſenters *wou'd bring in the* Pretender, and others with equal Modeſty in *this*, that *they burnt their own Meeting-Houſes.* But as the Proteſtant Succeſſion was the Subject of their Prayers and Wiſhes, an undiſſembled Joy appears in their Countenances, now they ſee it take Place, and (with Shame and Grief I ſpeak it) the cloudy Brows are ſeen amongſt thoſe who make the greateſt Pretences to Loyalty; I wiſh it were no more than Suſpicion, that all the Inſults *that* People have ſuffer'd, are owing to their ſteady Adherence to his Majeſty's Intereſt; this however is an HONOUR due to them, that *amongſt ſo numerous a Body, we don't hear of one Jacobite, or diſſaffected Perſon.* If we conſider their Behaviour ſince the Revolution, it has been peaceable and ſubmiſſive, and may juſtly ſhame ſome Members of our Church. We find none of them among the Aſſaſſinators of King *William*, or concern'd in the Invaſion in Q. *Anne*'s Reign, nor amongſt the numerous Conſpirators againſt his preſent Majeſty; and would to God the ſame could be affirm'd, and with equal Truth, of all who call themſelves *Members of our Church*; ſome of whom, to the Scandal of that Name, have been *deeply concern'd in them all.* Had what has been done at *Oxford*, been tranſacted in a Diſſenter's Academy, our Pulpits had rung of their Diſloyalty, and every one had condemned them as unworthy of Protection, who had ſo impudently flown in the Face of Majeſty; and yet the Aggravation had been unequal, ſince the one ſubſiſts by Royal Bounty, the other is maintain'd by private Expence. Gentlemen, if you have any Regard for the Honour and Safety of our Holy Mother,

ther, if any Concern for the Peace and Welfare of the Nation, I beſeech you bethink yourſelves of the unhappy Conſequences of *Your* paſt Conduct, and endeavour to retrieve your Character, by your future Behaviour; let the *Church* be no longer the Cant, when *Rebellion* is the Deſign; let no more undutiful Suggeſtions drop from the Pulpit, to alienate the Minds of your Hearers from the beſt of Kings, but tell them their Happineſs under his Majeſty's Government, and that Duty and Obedience they owe to him. 'Tis not many Years, ſince Paſſive Obedience was a Duty of that high Obligation, that not the different Religion of a Prince, not his Oppreſſion or Tyranny, could ſuperſede it, nay it could not be diſpens'd with, for the Salvation of a Soul, no nor for the Souls of the whole World; and is it now of ſo little Moment, that it may be violated to ſave a few Rogues from the Gallows? Cannot the Juſtice of the Nation take place on thoſe Parricides who have injur'd and betray'd it, but the Church muſt interpoſe in their Behalf, and become Partaker of their Guilt, by making *their* Quarrel *her own?* What if *Butler*, *Mar*, *Bolingbroke*, and twenty Traytors more, were *hang'd to Morrow, as they deſerve?* for God's ſake, how is the Church's Safety, or her Immunities, affected by it? Shall it ever be ſaid, ſhe needs ſuch Pillars to ſupport her? Let the Church of *Rome* make her Altars a Sanctuary for Homicide, but let it never be ſaid of the pureſt Church in the World, that ſhe is become a Refuge for Rebels and Traytors; ſhe ought to give theſe Men up as Baſtards, and not Sons: The Mask is now thrown off, and their Deſigns appear in a glaring Light; we ſee them in open Rebellion, and ſuch a Rebellion, as in all its Circumſtances our Hiſtories cannot parallel. With what Face can we object Diſloyalty to Diſſenters, or twit them with 41? Will they not preſently retort upon us 1715? The

War

War of 41, was begun by a House of Lords and Commons, and Violation of Laws, and Oppression of the Subject, were alledg'd as a Reason for it, and no wonder if Men embark'd in a Cause which they thought had so good a Sanction; but here's a Rebellion without the least Pretence of Male-Administration, and in a most impudent defiance to King, Lords and Commons united; the former had the keeping out of Popery for one of its Pretences, this has no other Pretence in the world, but the bringing it in.

The *Danger of the Church* has been the great Cry amongst *You*, all over the Nation, and Thousands of well-meaning People have been deluded by this; but can any of you say from what Quarter that Danger proceeds? Is it from the King? Unmannerly Suggestion! You have His Solemn Oath and Promise to protect it, and has His Majesty any more for your Allegiance? Is it from the Ministry? Show me a Man amongst them, who is not of her Communion? But you do not like their Persons: What then? Is it not the indisputable Prerogative of the Crown, to chuse its own Servants, or is that which was *Gospel* 4 Years ago, *Apocripha* now? Is the Church endanger'd by the Dismission of a Set of Men, who when in Place, were *Secret Traytors*, and now they are out, are *Open Rebels* against the King and Country? No, no Gentlemen, if I have any Skill, the greatest Danger of the Church is from within, nor can any thing so effectually ruin her, as the Prevalency of that High-Church Principle, That the most Solemn Oaths may be broke thro' at Pleasure, and when ever this comes to be the Case, I think we may say, *Lord have Mercy upon us.*

I am, &c.

BRITISH MUSEUM 9 JY 74

FINIS.